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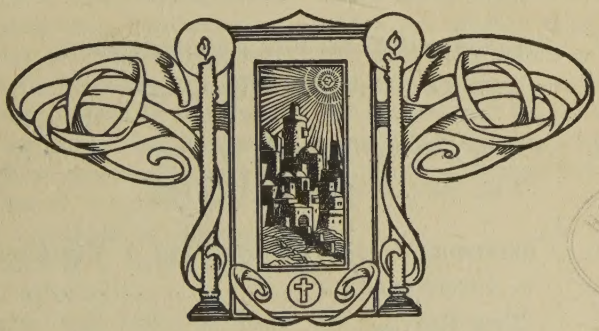

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Adventures in Knowledge

Charles Clemens Morris

Professor Emeritus Mathematics, Ohio State University

A sermon written by a layman for laymen June, 1949—C. C. Morris.

IN the second chapter of Habakkuk we read: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." My interpretation of this text is from the standpoint of one who has spent a good share of his life trying to solve problems of many kinds and in various fields.

Let us suppose that you are faced by a problem about which nothing is known. Your curiosity is aroused. You begin to ask questions: What, where, when, how, cause and effect. You begin to gather data. Presently you begin a definite program of interpretation of your data. Your imagination comes into play. You say to yourself, "I imagine I know the answer to this problem." You formulate a definite statement, thus establishing an hypothesis. You continue to gather data, constantly checking this new data to see if it agrees with the hypothesis. Your hypothesis is necessarily a tentative one since it is based upon a limited amount of information.

Constant revision will make it more and more accurate, provided, of course, that the data gathered is not prejudiced or biased in any way. Unfortunately there is no absolutely dependable test by which you are able to judge the quality of data. But if you are very careful in gathering your data, if your hypothesis seems reasonable, if it agrees in a general way with solutions of related problems, it is hardly probable that your hypothesis will be entirely wrong. To draw conclusions from a small number of observations is dangerous; first, because the sample is small, and, second, because the sample may not be a good one. If, however, new observations continue to support your tentative hypothesis, a rapid increase of faith in its accuracy is justified. But you must remember that your method of solving your problem is non-logical and hence absolute proof of your hypothesis is impossible.

If you are seeking "adventures in knowledge" using this, the statistical method, you must have infinite patience in checking and testing your hypothesis. You must have curiosity. You must have a desire to know the answers to the problems with which you daily come in contact. You must have an active imagination since your imagination supplies the framework into which you must try to fit all the information and facts which you have gathered. But if you do not have the gift of patience, the chances are that your "adventures in knowledge" will not add very much to the sum total of human knowledge.

I

I have drawn on the board three closed curves. The one on the right represents the world of the unknown, the one on the left, the world of the known. Between the two worlds is the world of the shadow. I realize that my representations of these worlds are misleading. The world of the shadow, that is the world containing all those things about which we know something, but not everything, is infinite compared with the world of the known, the world which contains all those things about which we know everything. Likewise the world of the unknown, which contains all

those things about which we know nothing, is infinite compared with the world of the shadow. Using mathematical language, we would say that the world of the unknown is an infinity of the second order when compared with the world of the known. The drawing of closed curves of infinite area will not be attempted.

When we begin to gather information about anything we take it out of the world of the unknown and place it in the world of the shadow. If in time we are fortunate enough to solve completely the problem in hand, and establish without a shadow of doubt the hypothesis formulated while we were studying the problem in the world of the shadow, the thing is taken out of the world of the shadow and placed in the world of the known. A shadow of doubt encompasses everything in the world of the shadow. This shadow is dispelled only upon a complete solution of the problem.

Now man, by nature, is an impatient seeker after knowledge. He is usually overhasty in drawing conclusions. He seems to delight in half-baked ideas, if I may be pardoned the use of a slang phrase. As a result of this failing many things have been placed in the world of the known long before they should have been placed there. This over-hasty action brings about a continuous shifting process, from the world of the shadow to the world of the known, and from the world of the known back to the world of the shadow. New processes in research, new instruments of measurement of great accuracy, frequently have made it necessary to revise, and in some cases to change completely, accepted hypotheses. Two samples of this shifting will be given.

When I studied chemistry I was told that the ultimate in matter was the atom, that there were about ninety elements, that the atom of any one element had nothing in common with atoms of other elements. The problem of the atom was considered solved. It was a part of the world of the known. Within the last few years, atoms have been taken out of the world of the known and placed back in the world of the shadow. We now know that the atom is not the ultimate in matter, that the atom is fissionable, that instead of there being no relation between the atoms of the various elements, there is in fact a very intimate relation. You will recall that the alchemists of old tried to change base metals into gold. That our modern physicists may be able to do just this is not now beyond the realm of the possible. They are now able to tear atoms apart. If they can solve the problem of putting them together again, and definite progress in this direction has been made, the problem of the alchemists may yet be solved.

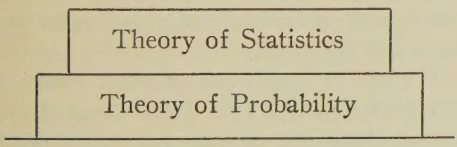
As another example of the shifting process, I cite our new conception of mass. For centuries man had thought of mass as the material of which a thing is composed, a satisfactory measure of the mass being its weight. Mass was thought of as a constant quantity and part of the world of the known. The idea of mass was so simple, so easily understood, that the need for a rethinking of it came as a distinct shock to most of us. This rethinking was done by Einstein. He formulated an hypothesis that has completely upset our old ideas. He declared that mass is a variable quantity, that it varies with its state of motion. This declaration contradicted the classical idea in physics, that the mass of anything was a fixed and unchanging property, that anything had the same mass; no difference whether it was at rest or hurtling through space at an enormous velocity. Einstein rejected that idea of weight as a measure of mass and substituted the idea of resistance to motion.

This pencil I hold in my hand is at rest. Its velocity is zero and its weight may properly be considered a measure of its mass. But if it should in some way acquire a velocity, its weight would no longer be a measure of its mass. If its velocity could increase to that of light, then its mass would become infinite. Einstein's formula pushed to the limit gives us several amazing results. That the mass of an object may be very small at the beginning, increase to infinity as its velocity approaches

that of light, then cease to exist as its velocity exceeds that of light, is surely an amazing hypothesis. Our physicists get out of this difficulty by saying that a velocity greater than that of light, which is about 186,000 miles per second, is impossible.

Einstein's hypothesis must be taken very seriously since recent studies by our atomic scientists bear out its accuracy. They have shown that the so-called beta particles ejected by radio-active substances attain velocities up to 99 per cent of that of light. No wonder that physicists can tear atoms apart when they bombard them with an infinite number of beta bullets each of infinite mass. Such a bombardment passes beyond the realm of the imagination. Other examples might be given of problems, long considered solved, which proved to be only partially solved.

Up to this point I have discussed only the statistical method of seeking "adventures in knowledge." This method has many weaknesses. It has given us many hypotheses that were wrong, yet many that were right. The right hypotheses have greatly outnumbered the wrong ones. In discussing the likelihood of error before my classes I have always used the diagram on the board,



Shifting Sand

The theory of statistics rests upon the theory of probability and this theory rests upon a very uncertain base. We can not prove anything because, if we could, it would no longer be probability but certainty. By the use of statistics we can establish the likelihood of an event, but we can not prove the existence of the event. Statistical methods are highly non-logical—this accounts for the many mistakes made by their use. Yet with all of its handicaps the statistical method of approach has been of inestimable value to those interested in research.

II

A second method of approach for those seeking "adventures in knowledge" is that of the experimental laboratory. When the General Motors Corporation was trying to solve the problem of the knock in the gasoline engine, it proceeded on the theory that some chemical mixed with the gasoline would tend to delay the explosion and hence eliminate the knock. I once heard Mr. Kettering, the head of its research division, tell the history of their experiments. The first chemical used was iodine. I can not imagine why such a choice was made except that possibly some one in the laboratory had cut a finger and had used iodine as an antiseptic. My memory fails me as to the number of chemicals used before a derivative of lead solved the problem but I am sure that the number was large, possibly two or three hundred. Ethyl gasoline came into existence as the result of a laboratory experiment, logic had nothing to do with the experiment.

When Edison was working on the idea of an incandescent lamp, he realized that the glass bulb must be filled with a colorless gas. As the result of a long series of experiments the gas argon was found to be satisfactory. Edison solved most of his problems the experimental way and for this reason he has been called the great experimenter.

Practically all we know about medical science has been the result of experiments on animals. Go into a medical laboratory and you will find dogs, monkeys, guinea pigs, and white rats in abundance. A particular disease is conquered by giving some animal the disease and then by treating that disease in various ways. Medical science is therefore not a logical science, it is an experimental science. Medical facts are not logical facts, they are empirical facts. The doctor does not know why a certain medicine cures a certain disease — all he knows is that it does cure it. If medical science were a logical science, the doctor

would know the whole story, not half the story as now is the case. The unknown half is why the drug acts as it does. This unknown half is undoubtedly the source of some very unexpected results in medical therapeutics. When a doctor prescribes for a patient he knows only a few facts about him. There are many facts he can not hope to know. He proceeds on the hypothesis that the facts he does know are the controlling facts and prescribes accordingly. What I am trying to impress upon your minds is that medical science like so many others is not logical science. That this is true is no reason why these sciences sohuld be discarded. After all, we are as much interested in what happens as we are interested in why things happen. I am sure our modern physicists, who are trying to solve the problem of how this old world is put together, would not agree with this statement. But for us laymen our interest is chiefly in the result, not the cause. For contributing to the sum total of human knowledge the experimental laboratory plays an exceedingly important role.

III

There is still another field in which we may seek "adventures in knowledge." Curiously enough, it is the field of accident. To be successful in this field requires an alertness of mind, a flair for the unusual, the ability for minute and accurate observation that very few of us have. We see, but we do not see, the variations from the usual, the expected. Our keenness of observation has been dulled by monotomy. But there are men who can tell at a glance if something unusual has happened. A bit of mold accidentally falls upon a plate containing live bacteria. The chances are that most of us would not have noticed that a change had taken place. But the trained eye of Sir Alexander Fleming noticed a change and penicillin was discovered. A bit of sulphur was accidentally dropped into a receptacle containing hot rubber. Vulcanized rubber was the result of this accident. The list of scientific facts discovered by accident is very large, and the men who discovered these facts were very usual men, men of insight with a flair for the minutiae, men with keen powers of observation. Once upon a time one of our forebears was sick, very, very sick. We may imagine him lying upon the ground, writhing in agony. In his delirium he began to chew the bark of a nearby tree. The longer he chewed the better he felt. His secret became a tribal one. We may be sure that no doctor using inductive or deductive logic ever proved that quinine would cure a fever. This discovery was the result of an accident—that a certain tree was nearby to a man racked with fever.

A German scientist had spent many hours trying to discover a method of staining bacteria so that they might be studied under the microscope. He had not been successful. One day some of his slides were carelessly left on the back of the family stove. A maid not noticing the slides, built a fire in the stove. The scientist, in high dudgeon, upbraided the maid for her oversight. He took the slides back to his laboratory hoping to salvage something for his labors. To his amazement, his problem was solved. The heat of the stove had brought out the colors of his staining chemicals. Bacteriological discoveries of enormous value followed this fortunate accident.

The list of fortunate accidents could be extended indefinitely. They have played a very important part in the widening of the field of knowledge. If the problem in hand does not yield to the statistical method of approach, if it is of such a character that the laboratory method of approach is impossible, then about the only possibility of a solution lies in the hope that sometime, somewhere, a fortunate accident will indicate the direction one must go to find a solution.

IV

We have seen that there are three fields open to those who would seek "adventures

in knowledge" – the statistical field, the field of laboratory experiment, and the field of accident. Each field demands long and arduous training. The statistical field demands not only a thorough training in mathematics, but also one in the techniques of statistical methods. The field of experiment demands not only an acute and alert mind, but the patience to keep on trying until a solution of the problem in hand has been found. The field of accident demands what may be called a microscopic mind, since the recognition and appreciation of very small changes more often than not give one the key to a problem.

And now I come to an amazing and an almost unbelievable paradox. Our world is a logical world. What we mean when we say the world is a logical world is that, with conditions controlled, the same effect always follows the same cause—that is, that the physical laws of nature are inviolable. But if we seek "adventure in knowledge" we invariably use one of the three non-logical approaches already discussed. Dependence upon non-logical methods in a logical world seems at first blush an absurdity. Yet it has been these three non-logical methods of approach that have played a major role in science and discovery. Since nothing can be proved by non-logical methods, the world of the known is very small indeed. The inefficiency of logical methods in a logical world is to me a major paradox.

I am sure that all of you realize that what I have said applies only to the physical world. I know nothing of the non-physical, or spiritual, world. To what extent, and with what success, our professors in philosophy and psychology use logical methods, I do not know. However, I have noticed, with great interest, the recent development of psychological and educational laboratories. Courses in educational statistics are now very popular. The I Q, or intelligence quotient, is often mentioned in educational literature. The P Q, or personality quotient, is also frequently mentioned. Both of these quotients are non-logical in character since they are obtained by statistical methods. Whether our friends in the non-physical sciences are testing their hypotheses by non-logical laboratory methods, I do not know but I suspect that this is exactly what they are doing.

The patient and persistent research of scholars and scientists, which lights up the pathway of progress, aided by the indispensable interpretations that arise from the insights of psychology, philosophy and religion, marks man's effort to know his God.

When the familiar prayer "Thy Kingdom come, Thy will be done" is answered, I suspect it will be heralded by a cataclysmic breaking down of the world of the unknown, and a breath-taking building up of the world of the known. I can not conceive of "Thy Kingdom" being a Kingdom in which the world of the unknown is infinite compared with the world of the known, the world of darkness infinite compared with the world of light, the world of wrong infinite compared with the world of right. Neither can I conceive of "Thy will being done" in a world where man walks in fear and superstition. Surely, then all worlds will be as one world of light, light reflected from the face of Him who created them. Man then will have won his salvation from ignorance and sin, and will have become the image of his Creator, and, in so doing, will have accomplished that which was foreordained by divine will—the destiny of man.

In conclusion I return to the text of the opening paragraph: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Every step taken in solving problems of daily experience, every discovery of secrets hidden in matter itself, every advance in the understanding of man as man, adds to the glory of the Lord since all knowledge gives a hint of the infinite mind of the infinite planner of our world. All honor then to the brave men and women everywhere who, with unselfish devotion, have chosen to spend their lives in seeking "adventures in knowledge."

Spiritualizing the Minister

The Rev. Gordon C. Speer
First Congregational Church, Ypsilanti, Michigan

WE ministers are so close to ourselves that we cannot see ourselves. Familiarity with the Bible, with public prayer, with religious poetry, is apt to dull our sensibilities until finally our religious expression, and it may be our religion, is only a form and not a force, and we may not appreciate this fact in our hurry to get things done, to put things across, to fill the church with worshipers, to get as many people as possible to join the church. Perhaps it was something like this that the Apostle Paul had in mind when he remarked upon the extreme danger of the minister becoming a castaway from God and heaven.

It is my custom to attend at least one service of worship on each Sunday of my vacation. One Sunday I dropped into a church service in a little village in Northern Michigan. There were twelve persons and the minister there. The church needed repairs. The paper was off the walls here and there. The plaster was loose on the ceiling. I hardly think the minister had studied in a college or seminary. But—God was in that service. I had the vivid consciousness of the presence of Eternal Love.

Beautiful church buildings and diligent study in the schools, books, magazines, music, travel, art—all these factors are helpful—but I would be willing to give anything if only I could be the instrument under God of bringing such an experience into the lives of the people before whom I stand from time to time. And yet, did that minister that morning possess a power that is held back from you and me? Is it not open to every minister who is willing to pay the price?

Permit me to suggest five worlds or powers that may hinder a minister from being a spiritual minister; a man sent from God who possesses a religion or is possessed by a religion that is intellectually satisfying, morally stimulating and helpfully radiating.

The five worlds or powers are: sensuality, greed, bad temper, falsehood, and snobbishness.

SENSUALITY

Sensuality is the putting of the physical first in thought and act. It is living in the physical senses. Paul said—and he spoke with scientific clearness—"to be carnally minded IS death, but to be spiritually minded IS life." Of course we are physical beings as well as spiritual beings.

James Harvey Robinson said that there are "four historical layers underlying the mind of civilized man; the animal mind, the child mind, the savage mind, and the traditional civilized mind. . . . We have these three unsympathetic companions sticking closer than a brother and looking on with jealous impatience: one wild apish progenitor, a playful, peevish baby, and a savage. We may at any moment find ourselves overtaken with a warm sense of camaraderie for any or all of these ancient pals of ours, and experience infinite relief in once more disporting ourselves with them as of yore."

This is part of the story of life, a part that the minister who would be a spiritual man must ever keep in mind. The ghosts still haunt the house of clay, even ministerial clay.

Sensuality! The putting of the physical first. The senses, physical comfort, ease, the beautiful body, the beautiful church building—when these things are put before spiritual interests, we are on the way to spiritual death. Jesus and all great teach-

ers of religion have insisted that it is at the peril of our soul's life that the things of the body are put before the powers of the spirit. It is when spiritual values are put before physical comfort and life in the senses that we are on the way to spiritual power.

GREED

Greed is the second power. It lurks in the dark shadows of the jungles of the lives of ministers as well as laymen. Paul calls greed, "covetousness, which is idolatry." For a minister to be known as a lover of money, special privileges: a person who is greedy for fees and favors, for compliments, for positions of honor in the community, for the good wishes of the wealthy and the socially prominent, is to take the certain way to loss of influence with his people and loss of the spiritual presence of God in his preaching and in his living.

Dr. Halford E. Luccock put the thought in this way: "Always be on the alert lest 'the heady wine of publicity, the intoxication of print, the glare of the spotlight,' arrest or perhaps prevent spiritual development."

If we would gain a victory over self and make a long advance toward a finer spirituality we will conscientiously and consistently boost the work of all brother ministers, and we will insist that the honors and favors in the community are passed around among the weaker brethren as well as the stronger brethren; the minister with a small following as well as the minister with a large following, and—just for the good of our own souls we will once in a while give a teeny bit of a push to a family or two on the fence so that they will fall over on the Methodist side or the Baptist side. Methodist and Baptist ministers can help their souls by pushing a few families over on the Lutheran side or the Presbyterian side or the Congregational Christian side.

"Let every man look to his own things," was the law of the savage state. "Let every man look to the things of others," is the law of the spiritual estate toward we must be tending if we are to be spiritual ministers.

BAD TEMPER

Bad Temper. In his poem, "The Making of a Man," Tennyson said:

"Where is he that, born of woman, altogether can escape
From the lower world within us, moods of tiger and of ape?"

The answer is, "Nobody." There is a mood of ape—a silly imitation of our fellows, perhaps fellow ministers. And, unfortunately, there is the mood of tiger in us—snarling peevishness, growling anger. The brute within us that kills many an otherwise good minister is "bad temper."

Of course, we ministers know something about the difficulty of keeping sweet under trying circumstances. But we do *not dare* to lose our tempers. "Why so hot, little man?" said Emerson.

We know that good temper is a sign of a spiritual Christian and that bad temper is a sign of a life that is not under spiritual control. Therefore one of our greatest problems is control of our reactions. It is not what someone else says or does that is the important thing, it is how we react to what people say or do.

The temptation, even for a big, brave minister, is to react, like a surly animal or like a peevish child—to growl or snap, or go into a tantrum and kick and scream. That is bad. We are off balance. We need to regain our equilibrium. Then, too, our eyes are blinded. We cannot see clearly. That is a good chance to see through the eyes of the other person.

It is also a fine opportunity to do a bit of movie acting. It is all a scene in a talkie picture. People are going to observe how we act, and they are going to hear what we say. We will not make much of a hit with the Director or with anyone else if we fly all to pieces and make silly fools of ourselves.

To lose our temper when people make misstatements about us, ignorantly or vi-

ciously, is not merely to lose our ministerial poise, it is also to lose a part of our spiritual beings.

FALSEHOOD

The fourth thing that must be kept out of our lives if we are to be spiritual ministers is falsehood.

It was John Ruskin who said: "If the ghost that is in you leaves your tongue the tongue of a liar, your hand the hand of a juggler, and your heart the heart of a cheat, then be assured it is no holy ghost."

To slide around the corner on truth, to shuffle and twist and compromise on reality, to hold back part of what we believe is truth, to make a "good story" while we are at it, to pretend when we do not know, to present testimonies as personal—perhaps merely by inference—which we have never experienced, this way lies death to spirituality for the minister.

Our people are asking us today: "Do you know or do you not know?" If we would hold onto the spirituality that we have and give it a chance to grow, we will be absolutely truthful. If we know quite a bit about the perplexing problem in hand we must graciously give our testimony. If we know little about the problem we must frankly admit it. And if we know nothing about it we must just as frankly confess it.

We represent the Master of Truth and as our people listen to our talks and sermons they have a right to expect that in what we say they will get an intimate glimpse of Divine Truth.

SNOBBISHNESS

Fifth, there is snobbishness. In one place Paul says: "There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, bondman, freeman, but Christ is all and in all."

Jesus also spoke a warning word along this line. He reminded people who were dominated by a sense of superiority that it would be well for them to correct their own condition before they even thought of the faulty condition of their brethren.

The word for us as ministers is that we are not better than other ministers, whether black or yellow or white, in a liberal pulpit or in a fundamentalist pulpit, whether there is a difference of two thousand dollars or two hundred dollars in salary.

As ministers of a Universal Lover of men, we are called to the practise of a true democratic spirit, out of which have been cast, once for all, the demons of denominational superiority, class exclusiveness, race prejudice, religious bigotry, and the whole brood of the cruel spirits of snobbery.

Lapses into snobbishness are a confession of spiritual failure in us who ought to have grown beyond the plane of the King of animals, or the best beast in the jungle.

We are sons of God and brothers of men—brothers of all men—and if we are to become spiritual ministers we must in Paul's strong words, "do to death" the spirit of snobbishness, and permit the brotherly spirit to control us in all of our attitudes toward our fellows.

OTHER HELPS

I have left out so many things. I have not spoken of renunciation. Self-discipline is certainly a path to spiritual power. I suppose Jesus' words: "If ANY man will come after Me, let him deny himself, and take up his cross daily, and follow Me," were meant for the ears of ministers as well as the ears of other followers.

Reading devotional literature is also a help. My own custom is to give a bit more time than usual to the reverent reading of the Bible and one or two little devotional books when I am in the midst of a study of an especially critical, religiously-disturbing book.

Walter Marshall Horton suggests that a helpful thing is "to imagine ourself a poor sinner 'standing in the need of prayer.'" I am rather certain that spiritual ministers will do a bit of sincere praying.

There is a philosophy of prayer and there is a psychology of prayer. It is all rather confusing to me at times. I know some pretty good men who say they never pray. They appear to be spiritual men. They are better men than I am. And yet *I* find that a little praying during the day and a few minutes on my knees in the evening appear to make me stronger and more spiritual.

There will certainly be friendly service. We cannot expect to get by prayer that which comes only by a lifetime of patient effort and earnest living. Every spiritual minister is in the world, like the great Master, "not to be ministered unto but to minister and to give his life."

No doubt there are other factors in the technique; but to keep out of our lives sensuality, greed, bad temper, falsehood, snobbishness, and to do some real sacrificing, sincere devotional reading, earnest praying, and faithful serving will help, I think, in spiritualizing the minister.

The Savior Is Saying: "Come Unto Me"

The Rev. Fred Smith

First Congregational Church, Leavenworth, Kansas

IT was with joyful anticipation that I turned to the reading of the article on "'Come unto me,' Said the Master" in the February issue of THE MINISTER'S QUARTERLY. By a providence of God I had a little while before been reading a sermon by that man of God, Richard Cordley, one of the Andover band who came to Kansas just over a century ago. The reading of the sermon had comforted me in a spiritual sense; that is, it had pieced me together. Anything that can do that in this disintegrated world of our time has my ready reading. I was ripe for further instruction in the meaning and might of comfort. With avidity I turned to the article above mentioned. But, lo, what a fall was here! Things that I looked not for were in the article. Instead of a profounder quietness within my soul I found a tumultuous questioning. I had to lasso my soul to a standstill that I might question it concerning the meaning of these new questionings. Let us see why.

The encyclopedic author started out on a familiar highway paved with platitudes that have good wearing quality. We were informed that Protestant ministers, as against the Roman priest in the field of religion, and as against all others in the secular field, had a particular ministry. Then suddenly we were on a side track. The minister was a unique one. None other was as he. He was particularity carried to the nth degree. With rocket-like speed I found myself landed into a guided study of the particular within the particular. Instead of the broad general field of comfort that was the complement of the portion of the text taken for title to the article the reader was carried to a hospital.

Then came the unveiling. We were told that many patients in and near Chicago are allergic to ministers. On a statistical count it seemed that some ministers are allergic to hospitals and the patients therein. Further than this we were taken since it has been discovered that "many of those ministers who made calls on parishioners in the hospital did more harm to the patient than good."

Far be it from me to question anything that happens in Chicago. Chicago is my first love among the cities of the Middle-west of America. I was sorry to hear of its deficiencies in this matter of true com-

forting. Out here where the un-Chicagoganised West begins I am happy to report a different state of affairs. In a city that I know there is a hospital in which the ministers of the local Ministerial Alliance act as chaplains in their turns, a week at a time. The manager of the hospital reported to me recently that the service was a godsend to the patients. With rare exceptions the patients welcome the visits of the pastors. Can it be that there is something askew with some of the hospitals in Chicago and with some of the counselling ministers therein? I merely raise the question after giving the article under consideration a careful, clinical reading after the similitude of the manner of Christ, rather than after the manner of some modern psychiatrists who know all else but their New Testaments. In our city the ministry of comfort is not yet perfect. But the questions raised are not the ones that trouble Chicago.

For the many gleams of insight and the glints of information brought to one by the reading of the article one can offer thanks to God and the author. But not to the extent of smothering the information that might be given to the brothers along the line of their deficiencies. On the asset side it is evident that there are those in Chicago who are equipped in multiple ways. They have all the paraphernalia, the psychology, the psychiatry and the philosophy needed to meet all the diverse situations of this mundane life. The minister must marthaize himself to the limit. A multiplicity of duties must not phase him. He must go on rounds with specialists; learn techniques from the nursing staff about gadgets connected with a hospital bed and the non-snapping qualities of a bed-pan. Then, having all these things accomplished, he must be ready to be told of patients to visit by "nurses, other patients, orderlies, maids and the social service department—in fact anyone who has contact with the man or woman who is sick." Evidently children are not sick in Chicago!

At this point I paused in the day's occupation to gather up the wisdom garnered by my studies in visual education. I tried to visualize the shape of this being who was learning from all, receiving from all. I succeeded. Out of the aggregated multiplicity I beheld, not a man emerging, but a manifold! Since the MINISTER'S QUARTERLY does not carry illustrations I must forego trying to reproduce that illustration. A visit to Chicago will satisfy.

The vision faded in the interest of a further virtue. It was now necessary that I give thought to the shape of myself for the carrying of comfort to the broken-headed and the broken-hearted ones. I looked into the mirror of my own reflections. The time that I spent in a Veteran's Hospital with 1600 men under my care, half of whom were hospitalized, I found that it had done something to me and my manner of comforting. The patients were all men. One of those secular monasteries of modern secular civilization which is the concomitant necessity of an age that seeks to bring peace to the world by blowing millions of its inhabitants to pieces. Ah, there was challenge. In many cases to make men broken to pieces into persons again.

No, I did not make the rounds with the specialists. Neither did they come to me to make the rounds with me. Neither did I ask the nurses to acquaint me with the gadgets that make up a hospital bed. Perhaps the "air of mystery that hangs around illness with its medical treatment and its strange smells" is something unique in Chicago, but out here where the West begins (and take that word West mystically as well as factually), the air of mystery is over everything. Then having taken that suggestion to heart let the ministers in Chicago and everywhere realize that they are "stewards of the mysteries of God," not of the mechanisms of a modern hospital, save in a very secondary sense.

Then, in the pool of my reflections I saw the memory of the months that I spent in a hospital as a patient. Like doves to a poet's window ministers flocked to

my door. I glimpsed them through the veil of my suffering. The words on the card of the door were to them a boundary. "No Visitors." The sayings of them might have been wise, and might not. But the mere seeing them was good. From that abyss of desolation and divinement I can make report. In those deep dark hours when suffering lifts the latch of the door on the threshold of the ultimate I wanted no intermeddling parson with the psychiatric gleam in his eye and his hidden notebook in his pocket, the same to be filled later with his verbatim notes. In those anguished hours I learned that they speak the language of Paradise who know the muted language of the eyes. These brought the sacrament of sympathy of the living bond which is more than Jung or Freud. It was enough that I read in their eyes the verbs of the grace of God. If verbatim notes can be transfigured into the music score of the redeemed well and good. But I know enough to know that in another field of endeavor it is said that you cannot make silk purses out of sows' ears.

In conclusion therefore I would say that to all things in our relationships to all men there is a place and a point. A fussy superficiality can easily get in the way of a deep spiritual assiduity; a knowledge of gadgets in the way of the presenting of the knowledge of God. The minister who goes into a sick-room thinking himself the direct representative of God had better have a care that he does not out-priest the very priest whom he condescendingly arraigns as a defective in the ministry of comfort. Rather let such a one come in the similitude of Christ, who went about doing good, yet, so far as is known, never carried a notebook around with him. He had the verbs of the grace of God. The verbatim stuff would have been so much excess baggage. It is enough that the servant be as his Savior.

The Demand for a New Department of Training in the Theological Seminary

The Rev. Roland D. Sawyer*
Newton Center, Mass.

THE Carnegie Institute of Technology is now publishing a Report of the 1948 "Inter-Professions Conference on Education for Professional Responsibility."

I have read it very carefully, especially the two papers on "Divinity Education," which bear on training for the ministry.

These papers, or addresses, were delivered in the Conference by President Henry Van Dusen of Union Seminary and Dean Walter G. Muelder of Boston University School of Theology.

They show deep insight into present-day needs as to the type of education demanded in the present-day schools of theology, but their object is to equip the minister in the intellectual realm, that he may in his pulpit give his congregation a message demanded today, and that he may furnish leadership in church administration.

I do not want to appear censorious, but is there not an oversight in the important matter of his work as a pastor, the care of souls?

And might not the same apply with this magazine, whose cover states as its object,

* A pastor since Feb., 1898.

"Issued in the interest of Christian Worship and Preaching"?

Fifty-one years ago I took my first pastorate. It was a chapel in a city of several large churches, able preachers and good music. My only field of appeal, I saw, was in getting acquainted with the people, calling afternoons in the home, in the evenings to meet the men folks, and show an active interest in their lives.

It succeeded. They found I was interested in them, and they became interested in me, and attended my chapel in spite of what was certainly not great preaching.

In my later work I have always found that pastoral care "pays off" to the minister.

The church where I have preached forty years is small, but about thirty of those years I was in the state legislature: I thus had contacts with legal matters, with commissions and men who administer laws, welfare aid, child welfare, penal institutions, hospitals, etc.

By these contacts I was able to give not only my parish, but the people of the seven towns of my district, much needed advice, suggestion and aid.

I became a pastor in a parish that took in members of many other churches.

In the early days, before politics in cities became the big racket that it now is, the days when Tammany Hall in New York, Lomasney in Boston, and other early city machines got their power, it was done because the ward-leader was the friend of the rank and file, he was the man to whom went men and women in their troubles. He gave them legal advice, conducted them to sources where their problems could be ironed out, went into court when a youth went wrong, got another chance for the young maiden who was sent up, etc., etc.

Now if such a work, done for votes and power, used often with some corruption, filled a useful purpose and got human support, why should not the churches train ministers to do the same thing?

Life is today interfered with at so many places, the poorer people are so helpless, how useful would a wise minister, well trained, be as their helper.

What are the working man's rights to workmen's compensation, his rights in court, when are the insurance companies making him a good offer—such problems are all around us.

I had not been two terms in the legislature when I found the people looked upon me as a friend and helper: this was especially so among members of the newer races who get so often trimmed.

Perhaps no other man will ever have quite the same experience as I have had, hence I think it worthy to be considered by the thoughtful leaders of the modern church. Is there not truth in what I am saying? Would not the modern theological schools equip young men to larger usefulness in the service of Christ, by installing a course in pastoral care, which would give them the essential things that the social worker, the lawyer, the police and courts, the labor leaders, now know about but the people do not.

I am sure that were I a younger man, and given a desk as minister or associate minister in a large church I could make that church of great usefulness, and bring into contact with it, a great bulk of people who can not be reached by preaching and strictly church administration alone.

LET EVERY HEART PREPARE
HIM ROOM

ADVENT

as
celebrated
in
The Churches and Homes
of
THE ESSEX PARISH

The United Congregations of Wadhams
The Willsboro Congregational Church
The Essex Federated Community Church
The Whallonsburg Methodist Church
The Essex County Home

ESSEX COUNTY NEW YORK

THE LEGEND OF THE ADVENT BOUGHS

One of the oldest and loveliest of Christmas customs comes to us from medieval times. To the simple peasant folk, it seemed that the Birthday of the Christ Child should be prepared for and that His coming should be heralded long before His actual natal day.

Thus, on the first Sunday in Advent, each family would gather around its hearth. On the mantel would be placed the symbol of life everlasting: the ever fresh, ever beautiful boughs of the fir, the spruce, the balsam, or the pine. Far to right would be placed a tall, gleaming taper, the Christmas Gospel Candle. Across the mantel the Advent candles stood: the candles of faith, of hope, of love, and the unnamed candle. . . .

Grouped around the Advent boughs, the family stood. From its honored place, the family Bible was taken. Opening to one of the Christmas stories, the head of the family read the ever new account. At its close he crossed to the tall taper, the Christmas Gospel Candle. As the family sang the magic refrains of some loved carol, he touched its tip with flame. The music swelled. Hearts leaped. A sense of expectation filled every breast. The music ceased. A short silence followed. Then all joined in the Advent prayer. So ended the first part of the Advent Ceremony. . . . But they all knew it was only the beginning. The next Sabbath would bring another Christmas story, another thrilling carol, another moment of prayer, and another member of the family—perhaps the smallest child, perhaps the whitehaired grandmother—would touch the first Advent Candle and kindle its flame by the Christmas Gospel light. So it would go, each Sunday in Advent, until only one candle remained — the unnamed candle which would be lighted Christmas Eve. At its lighting each would name by himself, calling it by whatever name the deepest desire of his heart might be.

Now, in this troubled year, the Advent boughs are on our altar. The Candles are about to be lit. Let us pray God to touch our eyes with beauty, our minds with vision, our hearts with love as we "prepare *Him* room."

SUGGESTIONS FOR OBSERVING ADVENT

1. Come to Church.
   In each Church during each Sunday in Advent, the Advent Candle Ceremony will be conducted.
2. Create a Christmas Worship Center in YOUR Home.
   Use a small table or stand. If possible, place a soft hanging behind it. On the table place some evergreen. In front of the evergreen, group five candles. (After Christmas keep your worship center. Use then an open Bible, a cross, a worship inspiring picture, or some beautiful object which is meaningful to you such as flowers, bittersweet, greens, etc.) Keep and use here all of your devotional literature. Worship in the home as an individual and as a family group.
3. Follow the Advent Candle Ceremony as suggested on the following pages. If you wish, repeat parts from the Church centered ceremony then proceed to your home observance.
4. Accept as your personal challenge the words of the beloved carol *Joy to the World:*

LET EVERY HEART PREPARE *HIM* ROOM

Suggested Stories to Read as a Family Group

The Other Wise Man by Henry Van Dyke
Why the Chimes Rang by R. M. Alden
The Birds' Christmas Carol by Kate Douglas Wiggin
A Christmas Carol by Charles Dickens

Where Love Is There God Is by Leo Tolstoy

Everywhere, Everwhere Christ Tonight by Annie Sills Brooks

Suggested Source Materials for Family Use

The Family Celebrates Christmas by Dorothy Carl. Contains stories, carols, poems, suggested activities, gifts, books for all ages. Available from Pilgrim Press. Price 50¢

Christmas in the Homes by C. D. Pantle. A book of suggestions and resources (including pictures and stories of the carols) to help the family make the observance of Christmas genuinely Christian. Available from Pilgrim Press. Price 60¢

Use pictures mounted on colored paper.

Use Christmas music on records or time your service to take advantage of radio music.

Make your own creche.

Religion and Economics Reconsidered

The Rev. Carlus O. Basinges

First Congregational Church, Port Washington, Wisconsin

IT is generally agreed that the fundamental concern of religion is with value judgments. Certain aspects, categories, areas in life are worth more, prized more, more dear to us than others, and religion discriminates between these experiences and establishes valuation. Religion seeks to take the totality of life, and furnishes a coherent and plausible explanation for it. It attempts to find significance and meaning in the cosmos and in life. It has arisen out of man's need and from his efforts to meet and satisfy those needs. Hence, it is concerned with the totality of life. There is no aspect or area in life which is not or should not be the concern of religion. One of the objectives of religion in this modern day should be to reformulate our ethics and mores, our basic concepts of right and wrong, good and evil, and then back them up with a brand new set of social controls.

Religion, therefore, being concerned with values, being concerned with the originator, the sustainer, the conserver, and perpetuator of values, whom we call God, takes into its orbit the consideration of social and economic life. It has judgments to make concerning it. It asks its adherents to conform to certain patterns in their social and economic inter-relationships one with another.

Judaism and Economics

Let us consider, in the first place, the relationship of Judaism to the economic institutions of its day. None of the basic economic institutions of the nation were criticized by the priests, judges or prophets. Considerable difficulty was encountered in shifting from a nomadic to an agricultural, and later to an urban, economy in Hebrew history, but the basis of private property and respect for it was never challenged. The right of the individual to a possession of his land in a patriarchal setup was of first importance. No one, not even a king, as is illustrated in the story of Naboth's vineyard, could seize that land without paying for it or without the owner's consent.

God was a God of justice, and had established a moral contract with his people Israel, and, as the Israelites were obliged to keep their contract with Jehovah, so

they were to keep their contracts with each other inviolate. Capitalism prevailed. There was no collectivism. Farmers owned their own land, and lived in villages, tilling the soil by day, and returning to the village at night. Employers hired laborers as in modern capitalist times, and brought men, machines, rudimentary as they were, and raw materials together, turning out a finished product, which was marketed to the consumer in a typically modern capitalistic fashion. There was no such thing as mass production, or the corporation. Hence, the problems concomitant with absentee ownership, and powerful organizations exerting political pressure never concerned the prophets, or, for that matter, Jesus.

The Hebrew prophets were the only individuals who had much to say about social injustice in ancient Israel, but by reading between the lines, we gain the impression that there was a great deal of social injustice. The prophets attacked excessive governmental taxation and denounced, in much the same language we hear today, excessive governmental expenditures. David, on several occasions, was advised by his counselors to lower the tax rate, and did, because it burdened and impoverished the people. In order to support the court of an Oriental monarch in terms of splendor, there was always a demand for money from the citizenry. Royalty, therefore, bleeding the poor and helpless and living themselves in splendor, were in for a considerable portion of the caustic comments of the prophets in the Old Testament. And yet, the sins attacked by the prophets were primarily collective sins, group sins, the punishment of God was a collective punishment, and the salvation of the righteous was a collective salvation in which the entire nation would either be damned or redeemed.

Another group which received the condemnation of the prophets and the threat of judgment from Jehovah, were the opulent members of the commercial class, whose wives, said Amos, were getting as fat as the cattle on the plains of Bashan, the wealthy aristocracy, the commercial class. Amos' indignant spirit rose against the self-indulgent, indiscriminate, unbridled pleasure of these people, and especially against their cruelty, their calloused social conscience.

The prophets, in summary, alone criticized prevailing economic institutions and identified God as being on the side of social justice, social righteousness and fair play—a God who sympathized with the plight of the suffering and needy. But they criticized economic practices and not basic institutions. The prophets were no revolutionaries who sought to supplant one economic system with another, or to lead the dispossessed forcibly to take over what had once been in the hands of the privileged class.

Jesus and Economic Life

Jesus was not one of the dispossessed. His parents were financially comfortable members of the religious group known as "the Pious." He was a skilled craftsman, and could have undoubtedly made a comfortable living in Nazareth the rest of his days, had he chosen so to do. Jesus associated with all sorts and conditions of men. He was welcomed into the homes of the wealthy, and consciously and overtly chose to spend a great deal of his time there. He did not preach a gospel of social or economic revolution. Jesus was a product of the apocalyptic hope of Judaism, and thought of his kingdom as the supernatural establishment of the reign of the righteous. It is clear that the majority of his friends were among the wealthy and influential. Scholars generally concede that Jesus was financed by contributions, probably from wealthy widows, who often subsidized itinerant preachers of his type.

The kingdom of God, therefore, far from being a classless social order, was a new age which would come suddenly through the miraculous act of God. Jesus differed from his contemporary apocalyptic writers in one respect. They dwelt on the outward aspects of the kingdom. Jesus

thought of the change as taking place in the moral order. The divine will of God constituted the new order. Only the spiritual ends of life would count. And to enter this kingdom one had to repent, to change his mind, to get a new outlook on life, a new set of values and standards had to motivate him, a new set of attitudes and ideals had to possess him.

* * *

Jesus especially emphasized the renunciation of earthly possessions as a prerequisite to entering the kingdom of God, but that is certainly not criticizing basic economic institutions. We must cease to belong to the present age, the present society, he reasoned, and train ourselves to belong to the other. Although social duties were a part of Jesus' teaching, man's supreme duty is to God. Man is, Jesus taught, an individual soul, responsible only to God. The motive of all social action must be to make all men children of God.

But he recognized that a man does not stand alone in this world, but is bound to other human beings through social ties. The virtues Jesus counted highest, such as love, forgiveness, mercy, and generosity, can only be exercised in society. One cannot love God in an individual world. One must have a social world. Neither did Jesus condemn wealth in itself, but the abuse of the wealthy person's position, and the unjust exploitation of weak and helpless people. He condemned the indiscriminate use of power. He observed that wealth often brings personal moral destruction, the disintegration of character, and he was skeptical concerning the possession of material goods and, at the same time, retaining a desire for and an appreciation of spiritual values. Men should set their hearts on spiritual things, said Jesus, because they alone are abundant. Material goods are limited, but of love, wisdom, and goodness there is no potential limit.

It is true that Jesus also associated with outcasts and the dispossessed. It was his way, however, of expressing his idea of the worth of human personality, of putting human relations on a broader plane, and declaring the Fatherhood of God over all men. This principle would break down if God were the Father of some men only. In the entire New Testament, Jesus did not condemn a single man, so far as I can ascertain, merely on the basis of the possession of wealth.

To summarize: Jesus accepted the prevailing economic institutions of his day. He led no popular uprising of the dispossessed against the privileged or wealthy class. He recognized class distinctions, and apparently thought nothing wrong with them. He sought to alleviate suffering and misery, as was exemplified in the case of the Centurion's servant, whether it was among the poor or the wealthy, and on an impartial basis. He placed a premium upon spiritual possessions rather than on material possessions. He shared the prevailing conception of the kingdom of God of his day, namely, the apocalyptic conception in which the new age would be ushered in miraculously through divine dispensation, hence there was little need for concern about the physical necessities of life.

From St. Paul to Marx—The Church and Economic Life

George Bernard Shaw observed several months ago: "The early Christian Apostles were communists, and should they have been in the United States, the Mundt-Thomas Un-American Activities Committee would have long ago indicted them as being subversive and alien." It is true that the early Christians in Jerusalem did hold all goods in common. This, they believed, would facilitate their making the best of things until the imminent return of the Lord, when there would be no necessity for material possessions at all. Some in the early Christian group possessed property—others did not. The Lord had commanded that they spend the intervening time until his return in fasting and

prayer, and yet all had to exist. In order to facilitate things, they held all property in common. The fact that they held all goods in common, however, is certainly no indication: (1) that it was implicit in the economic views of Christ; (2) that it was a revelation from God; or, (3) that, anticipating accurately what was to come, they would have, nevertheless, retained it.

Paul recognized the necessity of providing for the material ends of life, and saw the impracticality of communal life. He accepted the basic prevailing economic institutions, and the political institutions which supported them. He recognized the legitimacy of slavery. He counselled all slaves and workingmen to be loyal to their masters. He believed class stratification to be ordained by God. He indicated that a man's moral and spiritual condition need not be conditioned, necessarily, by his economic plight. He recognized the right to ownership of private property.

On the other hand, said Paul, those in positions of power and authority should be charitable, exercise authority judiciously, recognize that they are in turn responsible to Almighty God. Paul was far from a communist. He was equally far from being a revolutionary. Paul did not seek to give more political or economic power to the dispossessed. He did not foment or instigate class warfare.

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During the Middle Ages the prevailing mode of economic society was feudalism, wherein the church recognized the right of rulers to rule, crowned them as kings and princes with the divine approval of the Almighty. God had ordained every man to his own estate, and to leave that estate was to usurp the divine will of God. Every man was held in his particular position through the feudal oath of allegiance to the feudal prince.

Both Luther and Calvin recognized contemporary economic institutions. Both recognized the divine right of kings. Both opposed popular uprisings and revolts of an economic character. In fact, it is a matter of debate whether Luther did not betray the common people of Germany by blessing the slaying of thousands of dispossessed and landless people in a popular uprising against the feudal nobility.

In much the same manner, Calvin blessed the persecution of the Anabaptists, who sought to obliterate class distinction. He was the first to legitimatize the taking of interest on payment for a loan, a lucrative business which had long been the monopoly of the Jews, and gave rise to the capitalist spirit of commerce, trade and industry in all Calvinist countries.

Generalizing on the observations presented up to this time, we may conclude that the prophets, Jesus, Paul, and other prominent Christian leaders in the Church, were all never identified as protagonists of movements of the dispossessed. The Christian church always recognized that there were varying degrees of gifted people, and, therefore, some would acquire more material possessions than others, but the goal of life was not the collection or the acquisition of more material goods, it was to do the will of the Father in Heaven.

* * *

Until the inception of the French Revolution there was relative social stability. The industrial revolution altered the situation because it initiated new classes, aggravated class distinction, and made insecure great numbers of people who had been previously relatively secure. It also trebled the population of the world in a century and a half.

Marx and the Social Gospel

It was the industrial revolution which gave rise to Karl Marx. Marx analyzed all history as a conflict between two classes of people: the haves and the have-nots. Every age had its own exploiters and the exploited. Privileged classes had no inherent right to their privileged state, but maintained it through various devices. The only hope for the dispossessed was to

unite, overthrow their common oppressors, the privileged capitalists, and set up a classless society through violence. Marx made much of the economic concept of unearned increment, by which he sought to prove that, under the profit system, workers never got their full economic wage, the difference between that which they were actually paid and what they really earned being in the form of the capitalist profit. Workers could never obtain, in purchasing power, sufficient money to buy back the products they had manufactured, and hence markets would vanish, produce would pile up in inventory, and capitalists would have to develop or seek new markets in unexploited primitive areas. This led to imperialism, through which nations sought to develop colonies to provide outlets for their surplus produce, and, *i.e.,* rival imperialism caused wars.

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Religiously, Marx was atheistic, believing that traditional religion was a medium through which the privileged classes enforced their rule, by keeping the dispossessed from revolting and taking their just and righteous share of the produce of their hands. Religion, he said on a number of occasions, is the opiate of the human mind.

* * *

Marxism, more than any single philosophical movement, has brought to the attention of institutionalized Christianity glaring evils and injustices in the economy, which otherwise might never have been noted. It has been a motivating force, stimulating Christians to take cognizance of injustices in the social order, because it offers such an intriguing and alluring and apparently rational alternative to futility.

Furthermore, it has caused thoughtful religionists to analyze the basis of their religion. They found that for centuries the only concern of Christianity as an institution has been to dispense the means of grace prerequisite to divine salvation. It did little to make people aware of the judgments of God. There had been occasional saints who saw the fallacies in a mere material existence, but the chief function of the church was a dispensary for salvation. Huge numbers of people all over the world were restless, open to new teachings, tired of war, tired of unemployment, hunger, and squalor, searching for security and dignity in old age. They turned to Marxism.

* * *

In the United States, a doctrine called the "social gospel" movement originated with William Lloyd Garrison and Henry Ward Beecher. After they had succeeded in eliminating slavery, they tried prohibition, succeeded temporarily in that, next tried woman's suffrage, and succeeded, and during the 20's the peace movement began. With the arrival of the great depression, it is natural that the social-gospel movement should turn its attention to the most pressing and plaguing of all social disorders—that of large-scale unemployment —the phenomena of the business cycle with idle machines and factories, idle men, idle resources, potential productivity in the land of hungry men and women.

In this same period Christian socialists thrived in Germany in the form of the Catholic Centre Party, and here in America we had a barrage of Christian liberal theology explicated by such socialists and semi-socialists as Page, Eddy, Ward, Macmurray, and in Britain by Temple. This same period saw Reinhold Niebuhr write a book entitled "Moral Man and Immoral Society," in which he asked the question, What good is it to convert a man spiritually, to transform him, to redeem him, and then send him, regenerate, into an unregenerate society?, stressing the need for institutional change in our culture and society—a typically Marxian concept—that the individual is basically good, but has been corrupted by institutions.

* * *

Christian activism seemed to be the keynote of the twenties and thirties, until Karl Barth stunned the theological world. Perhaps man is attempting something which, through his own power he simply is incapable of doing, said Barth. Perhaps we are interfering with God's will. Perhaps he has other purposes for this world. After all, God is the ruler yet—he is sovereign. Yet, man assumes that he is akin to God, a creator, and attempts to create the good society, which, because of limited potentialities, he is simply incapable of creating. Man is completely finite, God infinite. There is an eternal qualitative difference between man and God. Man cannot find God through nature, for nature is completely alien to God. Barth struck a pessimistic note, almost as dark as the despair which apparently had engulfed Western Civilization and which had been intimated by Oswald Spengler in his "Decline of the West."

* * *

Some of the questions now facing Christian religionists are: What type of a social and economic order is most Christian? What techniques should we use in achieving that economic order? To what extent should we go in criticizing contemporary economic groups or contemporary economic practices?

Of one thing we may be sure. Both capitalism and communism are fallacious in that they put, as Nicholas Berdyaev has pointed out, the emphasis on Materialism as the highest goal of existence. Conceivably a man can have all his material wants satisfied and still not have peace of mind. The account of the rich ruler in the Gospels is an indication of that. We in the Western world, at least, are preoccupied with things, and are becoming increasingly competitive, increasingly selfishly individualistic, and increasingly acquisitive. The passion for material possessions is becoming a psychosis, similar to alcoholism.

Finally, the Church must make its influence felt in economic life chiefly through the decisions of laymen in their capacity as citizens. We ministers have the job of influencing public opinion. Our job is to preach the philosophy. If we can sell the philosophy, the culture will come tomorrow. There is no guarantee that socialism is the answer. We would all like to eliminate, to as great a degree as possible, the terrible practice of war. We think it illogical, unreasonable, unnecessary and unChristian. And, we think that as members of the human race, we are endowed with sufficient intelligence to formulate policies, goals and objectives, and, given a decent break from nature, we can achieve them. Time is at least on our side. The history of this world may be compared to the Empire State Building in New York. The history of the life of man on this planet may be compared to a nickel resting at the base of that building. All that is past is but prologue.

A New Day in Pastoral Placement

The Rev. Horace F. Holton

14 Beacon St., Boston 18, Massachusetts

At the meeting of the General Council at Grinnell in 1946 a vote was passed, without debate, which is destined to have a profound effect on our system of pastoral placement.

It seems to have attracted but little attention among our ministers and churches. This vote recorded is on page 38 of the Minutes of that Council, as follows:

"That it be the recognized policy of the fellowship that in general the responsibility to churches, boards, and ministers in the matter of placement be considered one of the functions of the conference offices.

That in areas or regions where practicable and where the conferences are willing to cooperate in bearing the necessary expense there be set up boards of pastoral supply to render such services as are provided by the New England Board and the Mid-West Committee or as may be determined by the supporting conferences."

The absence of comment on this action is significant, namely, in view of the often expressed fear at the time when State Conferences were being organized, that State Superintendents would be apt to assume the function of bishops. Evidently that fear has not been justified. It might also be due to the fact that the actions of our General Council are advisory rather than mandatory.

This action was in reality the recognition of a practice that has become general in all our State Conferences. It gives official recognition to what is already a recognized and accepted procedure. The State Conference plan of denominational mobilization for united endeavor has now become accepted as a necessary and inevitable development of our fellowship as an organized whole. Nevertheless, this action of the General Council may seem to some to affect the basis of our polity—that is, the right of each church to call its own minister, and the right of a minister to be free to accept a call from any church. There has been a criticism among our ministers, that we have no system of placement in our denomination. It even has been said that our practice worked only on the "push and pull principle." It can now be said, whether one approves of it or not, that we do have a recognized procedure and that it is working. There is a New Day in pastoral placement. The purpose of this article is to promote a better understanding of what this plan is and how it is working, and to clear up any misapprehensions which may arise.

I

This new plan does not mean that there is at present any threat to freedom of choice in placement either for churches or ministers. It is in no way authoritative. It does not give state officers any power to tell a church what minister it shall call, or a minister what call he may accept. The function of the state officers remains purely advisory. If a state officer assumes authority he does not possess, the churches of his conference can call him to order. He is employed by them and holds his office only so long as he has their support. He will naturally be careful not to overstep his bounds.

As the conference plan develops there may be a tendency for conferences to give more power to their state officers in the matter of placement. Indeed, this might be a good thing for both churches and ministers. Any placement officer who has had the experience of being obliged to stand aside while a church calls a pastor, whom he knows to be unqualified for the post, or when he knows that there are several other men available much better fitted for the place, often wishes he had the right to interfere. However, if such added authority is given to the state officers, it will be by the common consent of the churches.

This development which the action of the Council recognized, grew out of a very real need on the part of the churches. There has been a marked change in the kind of people who constitute our churches of today as compared with that which characterized them in the past. Formerly the churches were made up of people who by inheritance and conviction were trained Congregationalists. They were well acquainted with our traditions and procedures and they followed a well established pattern. There was usually in each Congregational church a group of men

nd women of character and consecration ho could be counted on to administer ne affairs of the church with wisdom and kill. They were quite capable of selecting neir own ministers, trusting in the guidnce of the Spirit. They neither needed or welcomed any outside help. Now that icture is greatly changed. Active Conregational churches today are generally ade up of people of many different deominational origins, together with many thers who have had no previous church ffiliation. Simon-pure Congregationalists re usually in the minority. Then, too, any pastors emphasize the undenominaonal character of their churches and glory in it. The majority of the pastors now erving us have had their origin and trainng in churches of other faiths. This new eneration of Congregational church peole, strangers to Plymouth Rock, are often able men and women. When the time comes to select a new pastor, members of his group find themselves on the Pastoral Committee. They have no idea as to how to proceed and it is obviously necessary that the committees have wise guidance from outside their local parishes. This is now supplied by State officers who are acquainted with their needs and are in position to suggest the names of ministers best qualified to serve them. Under this new plan of placement it is now the responsibility of these officers to get in touch with the committees and give them the assistance they want. It is our experience that when committees accept this guidance and follow the accepted plan of progressive churches, as outlined in the leaflet on "How to Secure a Minister," they are far more successful in their quest than when they do not.

II

Some will ask, "Could not this same service be rendered by an office independent of the State Conferences, such as the Congregational Board of Pastoral Supply which for nearly sixty years has already been serving in this capacity?" The answer is that such a Board cannot do this work as effectively as it can be done by the different conference offices. The Board of Pastoral Supply for some years has issued a monthly list of all the vacant churches in the New England area. It now adds to its list the vacant churches applying to it from the other sections of the country. The average number of churches on this list is around 125, of which number about 100 are in the area covered by the Board. Adequately to serve these churches would take a much larger staff than the Board can afford to employ. Even if such an increase in the office staff were to be made, it would still lack the personal contact with the committees which the new plan now provides.

But what about the ministers? Will not this plan tend to deprive them of the opportunity to be considered by church committees? Is there not danger that men well-known to the conference officers have an unfair advantage over men who are not so well known? Is there not danger too that good men, who perhaps are not so aggressive in seeking a change, as are some of their fellow ministers, will be passed over? And how about pastors who are not active in cooperating with their conference programs; will these not be passed over by the state officers who naturally want men in their churches who will make useful members of their organization?

These questions should be frankly faced. Conference officers are constantly seeking good men for their churches among their own ministers and from men from outside their boundaries; men who will make valuable additions to their fellowship. Ecclesiastical politics play a far less important part in their consideration than is sometimes claimed. A state officer who would play politics in the matter of placement would be foolish. For his prestige and influence with his churches depends in large measure on his success in helping them to secure the best possible leadership. If a church calls a man whom he recommends, and finds later that a wrong choice has been made, it will take a long time to

win back that church's confidence and support. If he helps the church to find a good leader for its pastor, his prestige will be enhanced and the support of the church in the denominational program will be increased. Of course, the state officers want pastors in their conferences who will cooperate in their state program. They would not be good servants of the church if they did not. And pray why should not a pastor be cooperative if he is a loyal member of the larger fellowship?

III

Not only concern for the churches but also for the ministers is involved in this new plan of placement. In the recommendation adopted by the General Council there is the provision that regional offices be maintained by the Conferences to act as coordinating agencies. At present there are two such officers. The Congregational Board of Pastoral Supply in Boston, and a Mid-West committee in Grinnell, Iowa. The office in Boston was formerly the denomination's only Board of Supply. It was an independent agency, created long before the emergence of the State Conference system. It has now become an agency of the New England Conferences, covering also those in the Eastern part of the United States. Since the action of the Council, the work of the Board has been done more and more in close cooperation with the state conferences. Its function is to prepare the records of the ministers and keep them up to date so far as possible. The preparation of these records has, within the past year, by act of the state superintendents, been unified through the adoption of common blanks and forms.

The office now serves as a clearing house for all the state conferences. A plan is now being worked out whereby the name and records of all ministers seeking a change of pastorate will be made available for all the state offices. In this development the Mid-West office is closely cooperating. In both these offices ministers from all over the country are constantly coming for personal consultations or writing for advice. In this way the needs and criticisms of men who feel that they are not receiving the consideration due them from their state conference offices is being met. There will also be instituted a constant study of the List of Pastors to find those men who have completed a term of service in one church and are entitled to make a change.

Still another move in the interest of strengthening our ministry and building up of its morale, is the creation of the Department of the Ministry, which was Dr. Fagley's chief concern in the closing year of his distinguished service to our Fellowship and which is now being enthusiastically furthered by his successor, Dr. Buschmeyer, who has become its Executive Secretary.

It is the function of the Department to have general oversight of all our ministers from the beginning of their training to the end of their retirement. Problems of Placement will naturally be one of its main concerns and will be worked out in close cooperation with the state conferences.

From all this the outline of this plan begins to become clear. We have a plan, we believe it will work. There is a new day in pastoral placement. We are determined that it shall be a better day.

Concerning Good Histories and a Ministers' Conference

The Editor

We were *A Sir Henry Lunn Party* (which dates us) destined specifically for Palestine by way of Alexandria, Cairo, the Suez Canal, and Ashdod. We were mostly English and Anglo-Catholic. We were, therefore, in Communion with the Greek church and were occasionally surprised to find that a visit to some historic church had become a religious service. A few of us believed in the prophetic character of the dimensions of the Pyramids, if only we could find the right unit of measurement. All of which lent very human interest to unforgettable days over the bluest of seas, under the most brilliant of stars. St. Paul had sailed some of the waters spread with memories over which we voyaged. If only we could have had him for a guide or could have met Socrates in Athens!

There was amongst the company, the youngest of us all, an Edinburgh student most delightful and engaging in his eager personality and more or less conspicuous for his tropical sun-helmet, procured evidently for more ardent climates than those we found. He was good for an American, who was not an Anglo-Catholic and who questioned the prophetic function of the Pyramids, to talk with. He bore an historic and apostolic name, Andrew Drummond. When we parted at Naples it seemed all over, but it was not. Some years later we met in Hartford where he was taking a Master's Degree and habituating himself to the American scene. Later still he was for a while with us at Auburn Theological Seminary and shared with us his full knowledge of Protestant Church architecture (of which in 1934 he made a most excellent book).

Then he was settled, if that is what they do with young Scotch ministers in Eadie Manse, Alva, Clackmananshire, Scotland, the most fascinating of addresses. There he has continued the high tradition of Scotch Manses with books about *Edward Irving and His Circle* and *German Protestantism since Luther.* Also, most original of all, what Mr. Punch has had, for a considerable time, to say about the church life of Great Britain. And now he has written the *Story of American Protestantism* and done it so well that it will hereafter be recognized as definitely authoritative. A competent review would take all the editor's space and would very likely be colored by his affection for the writer.

Dr. Drummond has combined sympathy and detachment in an unusual way in this book. Perhaps his inherited sense of the organic unity of Scotch history, its inseparable relation to and with Scotch Christianity, had helped him to insights and understandings which American historians, whether of Church or State, have generally missed. The historians of our denominations have isolated them from our so-called secular history. With too few exceptions our general historians have failed to recognize the creative and shaping part which religion has taken in American life. Which is neither good church history nor cultural history.

Drummond has achieved a remarkable synthesis of all the forces which have made of us Protestants Methodists, Episcopalians, Presbyterians, Congregationalists or what have you. This gives to his narration a firm and bright texture. The book advances on a broad front, his or-

ganization subdues a really vast and various factual content to manageable order and his good style makes the book good reading. There is sure to be an American edition. The British house is Oliver & Boyd, Edinburgh and London.

* * *

"A completely revised and enlarged edition" of the *Small Sects in America* by Elmer T. Clark complements and supplements Drummond's history. The two between them are as complete a record of American religious life, past, present and —maybe—future, as any reader of this QUARTERLY could possibly desire, indispensable contributions to intelligence.

Drummond calls the *Cambridge Platform* "a notable milestone in the New England way" and digests its significance with clarity and understanding. (He is very sympathetic with this "New England way," perhaps because he was for a term the minister of a Congregational Church in the Berkshires.)

October, a year ago, a program arranged by a joint commission of the Congregational and Unitarian churches (they inherited the Cambridge Platform jointly) celebrated the tercentenary of the historic Synod which framed the platform, and it was done with very great distinction. Now all that was said and done at the Tercentenary-celebration is between paper or cloth covers at the option of the reader and what was then said by outstanding theologians and historians is final. The Cambridge Platform was far more than a footnote to history. The issues of the synod were momentous, not only for New England and the "New England way," but for the subsequent development of civil and religious liberty in these United States. The not-so-little book, 115 pages, is published by the Pilgrim Press.

* * *

There were perhaps thirty or forty of them, earnest, notable and high-minded, ministers of the Congregational Christian churches, assembled for the Autumn meeting of the Union Association of New York. The "districts" from which they came were named mostly from softly flowing rivers with liquid names, or a lake deep embosomed in the hills. Some of them were long time the editor's friends. Two of them were once the editor's students in Auburn. All of them were concerned with the preacher's task. Almost directly their interest in certain lines of preaching which are now popularly successful was evident. That interest was stimulated a little, perhaps, by the fact that one of their former neighbors in Syracuse was taking that line to standing-room only in New York City: How, that is, to stop being afraid and stop worrying and get on happily with oneself. Since there was evidently still unoccupied sitting-room in some of the churches there represented they were wondering if this was the way to fill them. The books they knew which were taking that line were best sellers. They must be meeting a need. Should they, therefore, launch their preaching upon that flowing tide? The leader was very little help—he had never himself been overly successful in catching the flowing tide, and guided the discussion into the quieter channels of preaching programs and how to plan next Sunday's sermon and the relative advantages of textual and topical preaching and their possible reconciliations. All of which the two members of his sometime homiletic classes said they had heard before.

* * *

"Fear," says Webster's Collegiate, "is a painful emotion marked by alarm, dread, disquiet"—though it may by processes of sublimation become awe and reverence. Even in the dictionary it is a word of many overtones. In the Bible it is a word of vastly more overtones. There are in Walker's Concordance six fine-print columns citing Biblical uses of the word "fear," noun and verb, and its derivatives. Anyone who wants to preach about fear can certainly find a text to suit his purposes, his mood, his religious faith, or his

nilosophy of life. Whether or not to be raid seems to depend on what kind of ar it is and what one is afraid of. The ible urges fear and forbids it and records shadowed texture of fear across all the illenniums it records.

Fear must have its uses or it would not so elemental in all our actions or reacons or fill so large a place in our human cords. The specialists say that it reses chemical body secretions which ther stimulate our power to stand and ght or else to run away. It is at least very useful deterrent, an effective but ther low-level motivation. The psyologist finds in it the source, not always early recognized, of a great complex, attitudes and motivations. Since we sually do not like to confess that we are raid, we build up protective devices, or rash straw men about to show how brave e are. Fear is an errant masquerader ot willing to show itself to us with its roper face and garments. It is attended y worries, anxieties, mental illnesses, and motley, mischief-making retinue. And ur current estate is seamed and scorched ith fear which explains so many things. No wonder, those who seem to help us ot to be afraid have the flowing tide on heir side, and indeed Christian faith.

Beyond debate one of the timeless offices f religion has been to give courage to he embattled, strength to the weary, and ssurance to the downcast. "Come Unto Me, All Ye That Are Wearied and Heavy Laden," said Jesus, "and I Will Give You Rest." But he did not offer rest without yoke or a burden. There is a tougher exture in the Christian religion than much f our preaching and teaching, which verges almost on escapism, brings out. Those who would help us not to be afraid nd not to worry would better not make t too easy. The prophets and the psalmsts knew that fear had its uses, if it were he right kind of fear, and the texts are retty evenly balanced between injunctions o be afraid and not to be afraid.

Equally beyond debate our own troubled ime is ready to turn to almost any Gospel which will assure it some easy kind of security. One can build for himself an ivory tower of serenities and confidences and therein be reasonably at rest in a world in which he has no reasonable right to be at rest. Sorely troubled times have historically issued in subjective quietisms which isolated the individual and left the world order to disaster. If the flowing tide is now moving in that direction religiously, and there are many signs that it is, it is not a good tide.

For fear individual or corporate is always a danger sign and one has, on the whole, no right to stop being afraid until the danger has been located, traced to its sources, and done away with by digging the very roots of it out of our souls or our societies, and getting in the place of it something of which wisdom and goodness do not need to be afraid because it is right. Fear was never meant to be a final motivation, but a godly fear we are told is the beginning of wisdom, and apparently we are not yet wise enough to dispense with it. All of which, subject to many corrections, enlargements, and applications comes to this; the flowing tide may be too shallow.

* * *

Whether this issue of the MINISTER'S QUARTERLY will reach its readers before Thanksgiving depends—upon belated articles and the North River Press. If it does it can do no more than suggest that right Thanksgiving preaching must have some answer for our perplexities, some assurances to lift us above our fears, furnish some sound of trumpets through the shadows to call us to the true conquest of them. If it does not the Thanksgiving services of the churches may safely be left to their ministers and people. They have wisdom and grace and a very noble tradition.

* * *

The August issue of this esteemed publication contained one error for which the

editor cannot adequately apologize. The competent proofreaders of the North River Press usually keep his feet from stumbling, too much. But this escaped us all. The excellent article in "Man Confronts the Cross" was contributed by the Rev. Richard W. *Ingle* (not Sugle) of Calapatria. Is the editor's face red!

How I Was Educated for the Ministry

The Rev. Raymond Calkins

Pastor Emeritus The First Church in Cambridge, Mass.

A paper read to the Boston ministers on Dr. Calkins' 80th birthday

ABOUT to graduate from Harvard College, I discovered that I did not know what to do with myself. All of my classmates were headed for business or professional careers. But I seemed to be ready for none of them. In this predicament I consulted the Secretary of the University and told him that I would take any position which he could find for me no matter what it was or where it was. "In other words," he replied, "you sign the contract and then I fill it in." "Precisely," I said. I well remember the day when a postcard was dropped into my college room asking me to call at U.5. I went. Mr. Bolles swung around on his swivel chair. He had a position for me. "I accept it gratefully," I said, "will you kindly tell me what it is and where it is?" "I am going to send you to California," he answered, "to teach school." Had he told me that he was to send me to the planet Mars to open a barber shop, I could not have been more surprised. But I went.

I found myself in the best boy's preparatory school on the Pacific Coast. As a disciplinarian I was not a success. But I soon discovered that I had a flair for teaching. And that was later proved when all of the boys who took examinations for M.I.T. or Harvard passed in my subjects.

At the end of my year there, I was asked to go to the Doshisa in Japan to teach English and German, and also to become professor of Modern Languages at Grinnell College (then known as Iowa College). I wisely chose the latter position and there I spent two very happy years. I reveled in my teachings and made many life-long friendships. George A. Gates was president. He had come, a young man, from a pastorate in Montclair, New Jersey. He was a good administrator, without being a trained educationalist or a brilliant financier. He was deservedly popular with the students and became my warm personal friend.

I

Thus I found myself in a most congenial atmosphere. I enjoyed my work, and entered whole-heartedly into the social and religious life of the college. My relations both with the students and with my fellow faculty members were ideal. In a word, I would have been perfectly happy if two problems had not pressed upon my mind. The first was with respect to my work as a teacher. I could not continue long with my undergraduate equipment. I could continue for a few years, then get leave of absence, study abroad and return to the college to find my life-work there. This course was urged upon me by Professor Jesse Macy, brilliant teacher of Political Economy, who had done just that.

But I found that I was not ready to make that decision. Or, I could resign after a year or two more, return to Cambridge, do graduate work in preparation

r my Ph.D., and thus prepare myself lequately for a career of teaching. But is prospect did not wholly satisfy me. found that it was the human and not the holastic element in my teaching that ost appealed to me. To acquire the tech- cal apparatus which would equip me to a reputable teacher would mean added ars of study and this might land me in position far less congenial than the one hich I already occupied. I was not sure at I aspired to be a University professor ith its demands on research and publica- on.

This question had to be faced sooner n I expected. For, near the end of y first year at Grinnell, I was offered n instructorship at Harvard, with oppor- unity for further graduate study, accom- anied by the suggestion that this appoint- ent might lead to a permanent position t the University. This offer was declined ince the college felt and I felt that I wed it more than one year of service.

And there was another problem that aunted me. I suppose that the ministry ad always lain at the back of my mind. There was a strong ministerial tradition n both branches of my family. My father nd my father's brother were both min- sters. On her mother's side was her grandfather, for forty-five years a Pres- byterian minister at Antrim, N. H. Her brother, James Morris Whiton was an out- standing Congregational minister. In feel- ng, attitude, spiritual interest, I was in- wardly prepared for the pastoral office. In the ministry, I would be absolved from the obligations of technical scholarship, and be given free play for my interest in every phase of human experience.

II

The difficulty here lay in the sphere of my theological ideas. Were they such as would qualify me for ordination in the Evangelical ministry? I determined to find out. At this time the Rev. George D. Herron, a Congregational minister at Burlington, Iowa, was attracting much attention by his brilliant preaching and by his books: "The Call of the Cross" and others which contained a passionate summons to sacrificial living and to the application of the Christian conscience to human wrongs and injustices. He was occasionally at the College for addresses to the students and I came to know him. I sought his counsel. We had an interview and he said that he would send me a list of books to read which he felt sure would guide my thinking. This he did. He advised me to shun all works on Systematic Theology which, he was convinced, were simply profound rubbish. "I would let all my studies and readings revolve about the person and work of Jesus Christ. —What we want to know is, Who was Christ? What is his relation to and authority over human life, human affairs, human institutions. The first requirement of a Christian minister, the beginning of all theological knowledge that is a preparation for practical work, should be a stupreme personal devotement to the person of Jesus Christ and commitment of soul and body, of heart and brain, unto his absolute leadership."

Because the subsequent career of this extraordinary man was so sensational— he later joined the radical wing of the Socialist party and became an advisor of President Wilson after World War I— it seems strange that he should have been a positive influence in directing my life into the Christian ministry. Yet so it was.

III

My next step was a bold one. I determined to prepare a statement of my theological convictions and send it, anonymously, to certain outstanding men in the Christian ministry asking them if on the basis of that statement they considered me qualified for ordination. I prepared it with care. First, I sketched my own personal spiritual experience. Then I affirmed my faith in the Incarnation of God in Christ. The historical Christ was the essential God made man. The Chris-

tian Doctrines are an effort to put into words a deep experience of the saving work of Christ which defies complete and exact statement. I drew a distinction between the record of events in the life of Christ as found in the Gospels and the spiritual nature of that Life as revealed in them. "Thus my faith in Christ is independent of belief in the historicity of all the events found in the story of his life. His spiritual Presence and Influence remain the central fact of my religious life."

Such in essence was the Confession of Faith which went to George A. Gordon, Alexander McKenzie, Albert Plumb — a militant conservative—Phillips Brooks and Charles H. Parkhurst. Dr. Plumb returned a lengthy reply stating that the writer had no place in the Christian ministry because he did not affirm his belief in the supernatural element in the Gospels. McKenzie was cautious and advised more reading and study. All the others said that no Council would refuse ordination to the author of the statement. The reply of Phillips Brooks is printed in A. V. G. Allen's *Life of Brooks,* Vol. 2, p. 924.

Yet the question was not settled for me when I came to the end of my second year at Grinnell. I still lacked the affirmative summons into the ministry which alone could take me into it. I was not ready to undertake a theological course, but neither was I inclined to prepare for a University career. I therefore resolved to return to Cambridge, register as a graduate student and continue work in both directions. Thus I took courses in French and Germanic philology, and also in Ethics and Metaphysics further to clarify my thinking on the fundamentals. I also received appointment as part-time instructor in German at the University. It was a busy year. It was also an eventful year. For midway through it the conviction came at last that the Christian ministry was to be my life-work. How it came I do not know. Without conscious effort on my part the clouds all drifted away and the future became clear to me. I had my theophany, a distinct and authentic call and summons. From then on I moved with complete freedom and utter joy. Without regret I surrendered the opportunities of University advancement which were offered me. From that time on I had no shadow of doubt about my vocation. I have had none since. I have never for a moment wanted to be anything but a parish minister.

IV

Thus I had been educated into the ministry by the hard way. This has its advantages. Instead of proceeding simply from college to theological seminary, I had gained valuable experience, made many friends from West to East and been thoroughly disciplined in habits of work and study. My experience as a teacher has been of inestimable service to me in my parish work. And I had acquired intellectual interests outside the special sphere of my profession which have enriched my life.

Also I had never entered on the work of the ministry until I had received an irresistible summons into it. That I hold is the basis of both happiness and effectiveness in the work of the ministry. No man has a right to be a prophet of God if he can possibly serve Him in any other way. To young men today I say: be a minister if you possibly can, but do not be a minister if you can possibly be anything else. Only this fundamental certainty that to this one thing one is called can save a man from a subsequent sense of discouragement and futility. Only as this fire burns in his bones can he, like Jeremiah, remain valiant, hopeful and happy to the end. I am sorry for a good many men today. But the man I am sorriest for is a man who stands in the pulpit without a conviction that it was God who put him there.

I took an irregular, eclectic course of theological training. I registered as a special student in the Harvard Divinity School. I did not wish to be bound by any school curriculum. Hence I never received a B.D. degree nor was I with my

ass when it graduated. I was in Berlin king lectures by Harnack and Pfleiderer. t the School, I concentrated on the ndamental theological disciplines. I had eat teachers: J. Henry Thayer in N.T. troduction: Crawford Toy in O.T. introduction; Ephraim Emerton in Church story and doctrine; and Charles Carroll verett in Comparative Religion, the psychology of religion and the content of the hristian Faith. He was a Unitarian. nd in listening to his lectures I perived precisely where and why my faith ffered from the Unitarian position. In ddition, I took a course at the University der George Santayana in Scholastic heology and at the Episcopal Theological chool in Early Greek and Patristic theology. I also followed Francis S. Peabody's lectures in Social Ethics.

I took no courses in homiletics, pastoral are, parish administration, religious eduation and kindred subjects. All that I now about these I learned in the practical work of the parish minister. Also did no outside church work to gain "experience" or to augment my income. As or "experience" that was bound to come n plenty. And I have always felt that t were better for a theological student to o into debt than thus to divert his time nd energies which should be devoted holly to his studies. Law School and Medical School students are expected to o just this. And theological students hould do the same. The time is short or the acquirement of a thorough intelectual equipment for the work of the ministry and the whole of it is needed.

V

I have never regretted for a moment he kind of training which I received. The practical side of my work was to be learned n the doing of it. What I felt that I needed was a thorough grounding in the great scholastic disciplines. It is my conviction today that here is where our seminaries should lay the emphasis in their teaching and that to these subjects the student should devote his chief attention. It is a mistake to spend too much time on peripheral subjects. What we need today is a thoroughly instructed if not learned ministry. Only that preacher who is perfectly familiar with the total background of the Christian faith and with every phase of its historical development is equipped to present it to the modern mind and to integrate its essential truths with modern intellectual concepts. This does not mean that preaching should be dry and scholastic. Far from it. It should be simple and direct. But in every accent an attentive congregation will be aware that the preacher has a thoroughly disciplined mind as well as a deeply spiritual and evangelistic zeal.

From my work in Social Ethics with Francis S. Peabody came my life-long interest in social problems. Thus, theology and social action never seemed to me to be separate and unrelated interests. On the contrary, each seemed to me to supplement the other. I early grasped the important truth that theology if it be real inevitably leads to an awakened Christian conscience, and that social endeavor if it is not to be superficial and in the end futile, must have its roots in a true theology. Thus was I delivered from what Vida D. Scudder has called the "menacing division" between dogma and the social passion. I have never been aware of any contrast between the personal and social Gospel. Indeed, I have never used these terms. There is but one Gospel: that divine revelation of the love of God in Christ for the redemption of the individual; in order that the redeemed individual shall be a redemptive factor in the world in which he lives.

VI

To my seminary courses I owe also my interest in the study of the Bible. Indeed this has been a passion with me. The development of the Idea of God in the Old Testament is one of the most gripping subjects that can engage the mind of the preacher. And I early began a meticulous

study of my Greek New Testament annotating every word in it. This intimacy with the Bible has enormously influenced my preaching. Nearly every sermon that I have preached has had its roots in and has stemmed directly out of the Bible. To the neglect of the Bible may be traced many of the shortcomings of the pulpit. Too much of modern preaching has lost touch with the Bible. It does not talk in Bible language, it does not deal with Bible themes, nor does it proclaim the Bible message. There is vast need of more expository preaching. The people love it. If I had but one word to speak to the young preacher, it would be: "Back to your Bible."

During my last year in Cambridge as a student I attended a College conference at Northfield and came under the direct influence of Dwight L. Moody (himself). That to me was an illuminating and determining experience. In Moody I was confronted with a solid bulk of absolute spiritual certitude which was evidently born out of his personal experience of God. His was not the dogmatism of opinion which insists on a certain definition of Truth. It was spiritual conviction based on the Reality which underlies definition. And there is a world of difference between the two: between the dictatorial and the authoritative. The authoritative messenger is clothed with humility: the dictatorial with subtle pride. The authoritative preacher makes men conscious that they have been close to God: the dictatorial is aware of his aloofness from men. Moody never sought to impose his opinions on any one. He sought to lead men to a Life which to him was the supreme reality. Thus was I led to perceive that the ultimate prerequisite of a truly Christian minister is the cultivation, the possession, of a deep underlying spiritual experience of God in Jesus Christ which alone can lend authority to his message, while at the same time covering him with the garment of humility. This profound truth was the final lesson that I learned in my education for the ministry and that is where and how and from whom I learned it.

VII

Before leaving Cambridge for Berlin, I consulted James Hardy Ropes, a personal friend, then beginning his brilliant career as a New Testament scholar and teacher at the Harvard Divinity School. I told him that when I returned, I would be ready to begin parish work and I hoped that he could find a position for me. "I do not care what it is nor where it is," I said, thus using the same formula that I had used some years before in talking to Secretary Bolles. It doesn't make much difference where a minister begins his work. What makes the difference is what he does when he gets there. My request was not forgotten. While I was in Berlin I received a cablegram. Would I accept the position of assistant to the Rev. William V. W. Davis at the First Church, Pittsfield, Mass.? I had never heard of Dr. Davis and I had never been in Pittsfield. So I cabled my acceptance. There I was ordained. Then I began my work as a parish minister which continued uninterruptedly for the next forty-five years. Looking back upon it all, I feel that I would like to live it all over again. For it has been filled with the richest rewards: ministering to men out of the unsearchable riches of Christ and discovering how these can meet every vicissitude of human experience and bring men out of sin into righteousness, out of sorrow into joy, out of death into Eternal Life. My life as a minister of Jesus Christ has been pure poetry, real romance from first to last.